

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOLUME XIII. No. 19.

THE CHRISTIAN SECRETARY.  
PUBLISHED BY PHILEMON CANFIELD,  
HARTFORD, CONN.

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## MISSION TO FRANCE.

Death of Rev. John Casimir Rostan.

Extract of a letter to Prof. Chase of Newton  
from Rev. Henry Pytt, dated Paris, Dec. 7, 1833.

My Dear Sir,—

It has devolved upon me to fulfil the melancholy, and I may well say heart-rending duty, of informing you of dear Mr. Rostan's death. The Lord called his servant when he was incessantly day and night occupied with his work. The solemn call has been cheerfully answered; and the character of a faithful servant was maintained till the last breath.

A few particulars I subjoin here, to satisfy partly, at least, your desire to know every circumstance of the mournful event.

The whole of his mind and soul was intent on the work he had to perform in the Society of Civilization. You will recollect perhaps, that I had in that institution a chair presented to me for giving lectures on Christianity. The burden was heavy for me on account of my numerous ministerial duties; and, thinking our valuable brother better calculated than myself for such an important task, I gave up my charge into his hands. He very soon perceived how momentous was the duty assigned to him; and he gave himself entirely to fulfil it to the honor and glory of God. His mind was so intent on that work, that by degrees his nights became sleepless. But no alteration could be perceived in the state of his health. He was cheerful as usual, and more than usual; for his active mind was now happy to have found a sphere in which it could move with ease, and give full development to its energies.

On the 5th inst. he was up early, and told his wife that he had not slept, but had been occupied in the night in meditation and preparations for his work. He took a cup of coffee, and at eight o'clock went out to pay some religious visits. At 10 o'clock, he returned, saying to Mrs. Rostan, "all is well; I am perfectly satisfied with the persons I have seen." As Thursday was the day when he had set apart to receive in his house those of his hearers of the Society of Civilization, who might wish for private conversations, he ordered fire in his study to receive those who might come; and he retired a short time, to pray for a blessing on the labors of that day, which was to be the last of his pilgrimage, and the first of a glorious rest. A person came a little before 11 o'clock, and remained about one hour and a half. Our dear brother appeared to be highly pleased with that interview; and as he was expressing his feelings to Mrs. Rostan, he interrupted himself to say, "I think my boots hurt me; I feel a little uneasy in one of my legs. He retired for a few minutes, and coming again to his study, complained of an excessive relaxation of the bowels. A second attack of that description came upon him immediately, accompanied with cramps in the limbs. He was convinced that he labored under an attack of cholera. He tried to quiet the mind of his partner, and called upon her to be ready for coming trials. He attempted to write; but the pen fell from his hands, and he was laid in bed, suffering the most exquisite pains from cramps. "O Lord," said he from time to time, "give me a little relief;" and his prayer being answered, he added, "O Lord, I thank thee for this relief." At 3 o'clock, P. M. he sprang from his bed, and wrote to his physician. At 4, the physician came, and attempted to soothe his mind, (thinking he was alarmed,) by remarking that the case was not a dangerous one,—that it was not the cholera. "I know it is," answered our friend, "but do not think that I am troubled. Oh no, I am ready to appear before my Master."—Another physician also came—and they had recourse to every means; but every attempt failed. Yet the mind of our brother was remarkably composed. He was in communion with the Lord. "Let your prayers be those of faith," said he to his daughter. "If the work committed to me is not yet done, I shall live. If it is done, I go to my Master."

The progress of the disease was alarming. Several times the dear servant of God mentioned my name, wishing that I should be sent for. At first, the afflicted family knew not whom to send. The porter was at length thought of; and he came to me about midnight. I went immediately; but it was too late. Our brother had just entered his rest.

You see dear sir, that he labored for the Lord, till the day of his death, and that he was found watching. Oh happy servant of Jesus, whom his Lord finds thus standing and ready to answer his call.

Mrs. Rostan bears her severe trial with sublime resignation. She exercises that precious faith, which gives the victory to every believer. The Lord has provided friends for her; but she appears to rest more on Him than on them. It has been highly gratifying to me to hear from her the voice of thanksgiving and praise in the midst of her tears. I know, my brother, I need not solicit your sympathy and that of your brethren, in the case of this afflicted widow, the partner of your valuable agent. It has not been in vain that your society have sent here that faithful man. And though his labour have not been attended with that measure of success which you might have desired, yet you will have no cause of regretting your effort. The great day I trust, will manifest that Casimir Rostan has worthily performed his ministry, and that they have done a good work who sent him among us as a preacher of righteousness.

We add the following particulars from a letter written by Mrs. Rostan, to Rev. Dr. Bolles.

His mind was uniformly tranquil and happy in prospect of death. On seeing Louis cry, he said, "You must not afflict yourself, for God will be your father. I thought that my work was not finished, but as the Lord thinks it proper to call me, I am ready to go; do not afflict yourself, but take care of your mother." Four hours before his death, he called me, and said, in a low voice, "Tell my son to persevere—tell him to—" his weakness did not

allow him to finish, but a little while after he repeated "Theomonus! Theomonus!" then turning to one of his brothers who was standing near his bed, he said, "I wish I could see your children; but it is all for the best."

The last words he distinctly uttered, were these—"O Israel, Israel, thou shalt soon be delivered!" After that hour he often tried to speak but in vain; the last time he often tried to speak but in vain; the last time he often tried to speak but in vain; the last time he often tried to speak but in vain;

But a few minutes after midnight, he raised his eyes to heaven, and pressing the hand of a lady who was holding his, his happy spirit took its flight, to be forever in the presence of his Saviour. On the 7th of December the earthly remains of my dear husband were conveyed to their last abode. Ministers of many denominations attended, and two or three discourses were delivered on the tomb.

But the Lord had pity on us, and he gave us those consolations that the world can neither give nor take. And I have reason to hope that this affliction was sanctified not only to us, but to the two brothers of the dear departed.

Your affectionate  
ROSLIE ROSTAN.

## INTERNAL SLAVE TRADE.

Extract of a letter from Mr. Henry B. Stanton, to the editor of the New York Evangelist, dated Lane Seminary, Walnut Hills, Ohio, April 23, 1834.

I will now give you a few facts in relation to the internal slave trade as carried on in the Mississippi Valley. They were detailed before our anti-slavery society, by Mr. Martin R. Robinson, a member of the theological department of this seminary, who has recently returned from four months through the states of Kentucky, Tennessee, Alabama, Mississippi and Louisiana. Mr. Robinson is a resident of Tennessee, and a graduate of Nashville University. In his recent tour, he visited many of the principal towns in these states. He says there has been no time when the domestic slave trade was so brisk as at present. In Mississippi and Louisiana, the slave market is literally crowded. There are three principal reasons for the large demand, 1st.

The high price of cotton last fall, induced many planters to go more largely into the cultivation of it, which increased the demand for laborers. 2. The cholera has swept off thousands of negroes during the last two years, and the planters are now filling up their ranks made thin by the scourge. 3d. The country wrested from the Choctaw Indians, has recently been brought into market. Of course the lands most now be cultivated by slaves.

The slaves which pass down to the southern market on the Mississippi river, and through the interior, are mostly purchased in Kentucky and Virginia. Some are bought in Tennessee. In the emigration they suffer great hardships. Those who are driven down by land, travel from 200 to 1,000 miles on foot, through Kentucky, Tennessee, and Mississippi. They sometimes carry heavy chains the whole distance. These chains are very massive. They extend from the hands to the feet, being fastened to the wrists and the ankles by an iron ring around each. When chained, every slave carries two chains, i. e. one from each hand to each foot. A wagon, in which rides the driver, carrying coarse provisions, and a few tent coverings, generally accompanies the drove. Men, women and children, some of the latter very young, walk near the wagon; and, if through fatigue or sickness they falter, the application of the whip reminds them that they are slaves.

Our informant, speaking of some droves which he met, says, their weariness was extreme, and their dejected, despairing and woe-begone countenances I shall never forget." They encamp our nights—Their bed consists of a small blanket. Even this is frequently denied them. A rude tent covers them, scarcely sufficient to keep off the dew or frost, much less the rain. They frequently remain in this situation several weeks, in the neighborhood of some slave trading village. The slaves are subject, while on their journey, to severe sickness. On such occasions, the drivers manifest much anxiety lest they should lose their property. But even sickness does not prevent them from hurrying their victims on to market. Sick, faint, or weary, the slave knows no rest. In the Choctaw nation, my informant met a large company of these miserable beings, following a wagon at some distance. From their appearance, being mostly females and children, and hence not so remarkable, he supposed they must belong to some planter who was emigrating southward. He inquired if this was so, and if their master was taking them home. A woman, in tones of mellowed despair answered him:—"Oh, no, sir, we are not going home! We don't know where we are going. The speculators have got us."

Those who are transported down the Mississippi river, receive treatment necessarily different, but in the aggregate no less cruel. They are stowed away on the decks of steamboats, (our boats are constructed differently from yours,) males and females, old and young, usually chained, subject to the jeers and taunts of the passengers and navigators, and often by bribes, threats, or the lash, made subject to abominations not to be named. On the same deck, you may see horses and human beings, tenants of the same apartments, and going to supply the same market. The dumb beasts being less manageable, are allowed the first place, while the human are forced into spare corners and vacant places. My informant saw one trader, who was taking down to N. Orleans, 100 houses, several sheep, and between fifty and sixty slaves. The sheep and the slaves occupied the same deck. Many interesting and intelligent females were of the number. And it were satisfied that the columns of a newspaper was the proper place to publish it, I could tell facts concerning the brutal treatment exercised towards these defenceless females while on the downward passage, which ought to kindle up the hot indignation of every mother and daughter, and sister in the land. But I may relate facts of another kind.

A trader was recently taking down nine slaves in a flat boat. When near Natchez, his boat sprung a leak. He was compelled to abandon her. He put his slaves into a small canoe. Being manacled and fettered they were unable to manage the canoe. It upset—they were plunged into the river, and sunk, being carried down by the weight of their chains. The water was deep and the current rapid. They were seen no more. My informant conversed with a man who accompanied a cargo of slaves from some port in Virginia, round by sea, to New Orleans. He said the owners and sailors threatened them most unmercifully—beating them, and in some instances literally knocking them down upon the deck. They were locked up in the hold

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every night. Once on the passage, in consequence of alarm, they kept them in the hold the whole period of four days and nights, and none were brought on deck during that time but a few females—and they for purposes which I will not name. Mr. Editor, do the horrors of the middle passage belong exclusively to a by gone age?

From the Religious Magazine.

MADAME NECKER ON PRAYER.

To the Editors.

Geneva is thought of as a place in which irreligion and infidelity have not only gained the ascendancy but are still advancing. During a visit there, however, several years since, I found abundant evidence that the good seed had been planted, and was springing forth in many hearts. Never did I see a house more filled with the spirit of Christ, than one which I visited when there. Among other most interesting acquaintances, I was introduced to Madame Necker, a daughter-in-law of the minister of Louis XVI, who seemed to have the simplicity of a child in reference to the gospel, and yet, perhaps, she was not fully in possession of its principles. She observed to me in the course of conversation—"You have seen Madame —. She is an old Christian; but we are but children—we have just come out of darkness, and do not see everything clearly." From a work of this lady on Education, I send you an extract, which may show the spirit of some of the Christians of Geneva.

"The defect of all the systems in which the attempt is made to found the entire moral character upon some principle of our nature, is that it points us to resources which fail in the time of need. No doubt the principles of our nature are the only ones from which we can set out; nothing which is strange to our heart can have influence upon it, but an external power which should correspond to our internal constitution, would be so much more salutary, because it would raise the soul at the moment when it was despairing of its own strength. The system above alluded to, would make us draw upon ourselves, and we have no confidence in ourselves. They point us to reason, when we are no longer reasonable. They tell us to call for the aid of virtue, when it is virtue itself that is enfeebled. As soon as a desire has reached that intensity which is called passion, a single idea possesses us, and plunges us into a dream from which there is no awaking; all the proportions of our moral nature are changed; all our sentiments betray us; and those which should defend us, take the side of the strongest! The impulse of passion we mistake for energy, and power to do good; and the shadow of a false virtue contributes still further to draw us astray. How can we know ourselves when we are a prey to such a delusion? Where shall we find an asylum in a heart already seduced? That point of support without the world, which Archimedes demanded in order to set the world in motion—do we not need this point without the soul, in order to move the soul itself?

"What shall we do then, when we find ourselves lukewarm to all that is good? What shall we do, if after our vain efforts, our weary soul continues a prey to some dangerous propensity, which nothing within us can overcome. I speak with the deepest conviction, when I say, that for this situation, alas! there is no resource on earth but religion.

"What shall we do!—prostrate ourselves before the Supreme—draw upon the Source of life for consolation and succor, and our enfeebled powers will be restored. An undying instinct, an irresistible tendency of our souls, the need we feel of excellence, of order, of power, the harmony of the universe which is associated with the idea of the Creator of the universe, all help to dissipate the fatal intoxication,—to light up a clearer day in our hearts. The calm of the celestial regions seems to spread over us. A profound and solemn impression is the annunciation of a new estate, at once humble and sublime, in which the will bows itself; the intentions are purified, and we consent to the future, whatever it may be, which God has prepared for us;—a state in which the holy law of God seems to be proclaimed within us. Prayer, indeed,—that sacred asylum to which our passions dare not pursue us—that fountain of new life to the soul—prayer has an influence upon our hearts which is immense, perhaps infallible; and he who has never experienced it, has not called upon God with the proper degree of perseverance or of faith.

"Slaves to our passions," says Rossen, "we become free by prayer." Never did a more profound maxim escape from a being less prejudiced. "When we are incapable of encountering our desires and passions face to face, we may enfeeble them by prayer," is the same truth in other words.

"The habitual need of communing with God, of asking his aid in suffering, of submitting our desires to him, of examining in his presence our past conduct and our future plans, of seeking strength from him to follow after that which is good, and avoid that which is evil—is this what a child may feel. The more he examines his motives in the presence of the All-Powerful, the more will he discern his smaller faults, and the more will the restoring power of repentance and love purify his soul."

From the Temperance Recorder.

Extract of a letter, dated

Birmingham, (Eng.) March 3, 1834.

"The public press is tardy in its aid, but we must have it. The best interests of mankind will require it; and they who now only "see through the glass darkly," will find hereafter a new lens, and see things more clearly. But when will our patriots, I may add, our noisy, brawling, whisky-brandy, ale, and wine drinking patriots take it up? When will these men join us? When will the candle ends and cheese-parings, and ready try to do good? My heart almost sickens within me, when I look at the mischief which mere politicians have made, and compare them with their good deeds. Nothing, you know, can be done here, but at the public house. Here, the patriot is inflamed with the most ardent desires for any one's good but his own: at last, the bubble bursts, and the fool is a pauper! The most anxious attention to the science and subject, has convinced me, that the best political economist is the man who takes care, *first*, of what comes out of the pocket, and *secondly*, of what goes down the throat. If this were the general rule, sure I am, that the science which is now so much in vogue, might and would be speedily consigned to the "tomb of the Capulets." It is to correct the blunders of the many, who leave others

to take care of their interests, that the few rack their brains and torment the world with theories and decisions, which chase each other into ignominious nothingness, more rapidly than does the sun-beam of heaven, the pearly drops of mountain dew. The cause, dear sir, which you advocate, is built upon the Rock of Ages, and it is founded on unmixed truth. May the God of truth protect it, till alcohol is banished from the earth!

Begging that you will convey my best thanks to all engaged with you in the good work, and that you will accept them yourself,

W. C. CHAPMAN.

From the N. Y. Bap. Register.

Extract of a letter from Bro. Bennett, to his son, dated Fayette Co. Ky. April 25, 1834.

Dear Son,—

Yours of the 5th inst. came to hand day before yesterday. It refreshed my heart to hear from you, and to learn that your family, mother, and other friends were well. My health is good, and am getting on in my labors much as usual. Friends to the mission increase as the subject comes before the mind with its heavenly claims.

I assisted in forming a female society in Frankfort, last week, auxiliary to the Foreign Mission, and hope they will be encouraged and prosper.—Nearly all the members, especially some of the most active, who are now officers of the society, were, at my first visit, far from being friendly to the benevolent interests of Zion; but I may say of them all, as one of them said to me, "It is honorable to change our opinions when we find ourselves in the wrong." There is piety and zeal in this country; it only needs some influence to give it a right direction. At some times, it is true, I feel cast down, in view of the deep rooted prejudices which exist in many minds, sustained by superstition; but "thou cast down, not destroyed; though persecuted, not forsaken; though perplexed, yet not in despair."

The cause must and will prevail; and I have been much borne up in my feelings, to find many coming over to correct views, notwithstanding all they may have formerly felt and said. I preached before week last in two congregations which stood prominent among the anti-mission people in that part of the state, and in each, when I closed, both ministers and the people gave me money and a hearty shake by the hand, saying, "God bless you, and may you prosper in the work." I am generally treated with great respect by all classes in community, and there are many warm friends, who feel right and in good earnest to advance the cause, and they are gaining in strength and numbers, and I hope to live to see the time when Kentucky will stand high among her sister states in all the benevolent efforts of the day, in accordance with the Bible, especially in spreading the gospel, so far, at least, as the Baptist denomination is concerned.

I see by the Register there has been a schism in Cicero, occasioned by Campbellism. Could those inclined to that heresy, see its withering and destructive influence upon vital religion, and upon the peace of society, as I see it in this land, if the love of God ever affected their hearts at all, I am sure they would pause before they went any farther in giving countenance to a sentiment, the root of which is rotteness, and the blossom of which goes up like dust."

It is a time of shaking, both in the religious and political world, "those things which can be shaken" will be removed, while only "those things which cannot be shaken will remain" and we may all say, "alas! who shall live when God doeth this?" How important, my son, that we rest upon the omnipotent arm of the blessed Jesus, and repose all our hope in his merit. He is a sanctuary, a hiding place, and calls upon his people to "enter into this rock, and hide themselves in the dust for fear of the Lord, and for the glory of his majesty, for it seems to him that rocks tremble terribly the earth."

I expect to attend the Ohio State Convention, the last of May, in Wooster, Wayne co. After that meeting I hope to see my family and friends in New York, and spend June and July in that State before I return to this valley. Please remember me to all our dear friends.

A. BENNETT.

From the Cross and Journal.

A NEW CASE.

A few months ago I witnessed the following scene in Kentucky:

According to appointment, the Campbellites met at the usual place of worship. The service ended, the preacher invited

The following article was originally prepared at the suggestion of a Minister's Meeting, and without any design of publication. The writer is aware that many, for whose opinion he entertains great deference, have adopted views at variance with those here expressed. He has no wish to enter the field of controversy, or to urge improperly the results of his own investigations upon the minds of others. The subject is doubtless entitled to consideration. And while the writer has expressed his own views with frankness, and, he would hope, with candor, he is willing also to listen to such strictures as may be dictated by a similar spirit. Truth is the object he would seek, in respect to every subject, and in the attainment of this, all, no doubt, have a common interest.

For the Secretary.

#### WHEN DOES THE SABBATH COMMENCE, AND WHEN CLOSE ?

In discussing this question, I shall take for granted our obligation to set apart a day for sacred rest and divine worship; and also, the propriety of observing, for this purpose, the first day of the week, commonly called the Lord's day. Strictly, the only object sought by the question is,—when does the Lord's day, the season thus set apart for the service and worship of the Most High, commence, and when does it end? Indeed, if we can ascertain satisfactorily when this sacred day begins, the time of its close, it would seem, must also be known; since no one can reasonably claim that the day includes a shorter period than 24 hours, or a seventh part of the week; and none, we believe, assign to it a longer duration.

In determining this question, the mind naturally advertes to the original institution of the Christian sabbath. For our present purpose, however, we need not agitate the inquiry, what relation the Lord's day has to the weekly Sabbath under the former dispensation.

Beyond dispute, the observance of the first day of the week for religious purposes commenced about the time of our Lord's ascension; and from that period, the day has continued to be observed by his followers, without any material interruption, to the present time. During the age of its institution, the particular limits of the day do not appear to have been the subject of question. There seems to have been nothing unusual in this respect to distinguish the Lord's day from other days. Then, as now, the week was divided into seven distinct parts, called days. When did these respective portions of the week commence? What limits did the people amongst whom the observance of the Lord's day began, assign to each successive day? Now we think there can be very little room for doubt on this subject. The usage of the Hebrews, and their progenitors, from the creation downwards, appears to have been uniform. The day closed at the going down of the sun, at which time the new, or next succeeding day commenced. That this usage was coeval with the creation, would seem to be indicated by the peculiar form of expression employed in respect to days, in the account given of the beginning of time. The evening is first named as a constituent part of the day. On this, however, we do not wish to lay much stress. In Leviticus xxiii. 32, we have a passage expressly to our purpose. "From even unto even shall ye celebrate your Sabbath." Indeed, I am not aware that there is ground for a real doubt respecting the usage of the Jews.—Their uniform custom was to commence the natural day, or period of 24 hours, with the evening preceding what is sometimes termed the artificial day, the time during which the sun is above the horizon. If, then, it was intended that the Lord's day should differ in this respect from other days, the fact would have been noted at its institution. The entire silence of all antiquity on this subject were sufficient, would seem, to show that the Lord's day corresponds to other days, according to the usage of the people amongst whom the observance of the day commenced. The conclusion, then, seems to be irresistible, that the day, at its original institution, commenced with the evening, and terminated at sunsetting.

But does the practice of the ancients on this subject, furnish a rule for us? Is it important whether the preceding evening, or the succeeding, be observed, provided a seventh part of the week be included? If their usage respecting other days guides their practice, why may not common usage amongst us, or any other people, be adopted, as may suit convenience?

These and various other questions readily suggest themselves. As to our obligation to observe the Lord's day on the ground of apostolic example, we suppose some will doubt. The difficulty of separating one part of an institute from another, in respect to obligation, will be manifest to all. And it is obvious to remark, that in cases like this, to follow the pattern given us, is, at least, a safe course. And a safe course, in matters of religious duty, is surely the best.

Uniformity in a thing of this nature is certainly of some importance. A disagreeable incongruity and inconvenience necessarily arises from conflicting usages. Besides, there seems to be some substantial reasons for supposing that the Lord of the Sabbath designed there should be a uniformity as to the time of observing this institute. In the original institution of the Sabbath at the creation, our Maker set apart and hallowed a particular day. The language which the solemn transactions of that memorable occasion speak, is not merely "Consecrate to me and my more immediate worship a seventh part of your time, as may best suit your convenience and customs," but the injunction is, "Yield to this sacred purpose the seventh day." And thus when the institute is renewed and confirmed to Israel, the command is, "Remember the Sabbath day, to keep it holy"—"the seventh day is the Sabbath of the Lord your God."

Confessedly, the seventh day, and this according to the then usual limits of days, was to be observed under the former dispensation. If no change had occurred as to the day, and the rule laid down at Sinai were law for us, who would doubt that we were required to take the evening and the morning of the seventh day for our season of rest? On whatever authority we may set apart a day as the Christian Sabbath, on what ground can we justify any departure from the ancient limits of the day? The mere fact that example constitutes the ground of obligation instead of express precept, surely authorizes no such departure.

Aside from any connexion or resemblance between the former Sabbath and the latter, it accords with the usage of the Most High to announce his will in a practical way, rather than to deal in abstract injunctions. And this holds equally true, whether he employs example or precept, in communicating his will. Suppose in the case before us, that the particular evening to be set apart is not expressly denoted. Yet the rule is sufficiently explicit, as the usual limits of the day was a matter well known, and by every sound principle of interpretation, these limits are understood as included, unless once are expressly assigned.

If the apostle John, by birth and education a Jew, speaks of a day called the Lord's day, what can we understand, but a period of time, corresponding in all respects to other days, as he would naturally

understand and use the term? If by the example of apostles and primitive Christians, or in consideration of any other authority of that age, we feel ourselves obliged to observe the first day of the week as consecrated peculiarly to the service of God, is there not reason to conclude that the day embraces the same period now, as when instituted? By what authority do we vary the time? Surely, no express authority or inspired example, will be claimed. Will the ground of convenience, or custom, justify us in the absence of precept or example? What institute may not be changed, or even be dispensed with on grounds equally tenable?

The object in view in setting apart a day, is also worthy of consideration. I have no doubt that the consecration of a definite and stated season for sacred purposes, is included in this object. And this requires that the time be certain and known. But this end is joined with that of commemorating the rising of our Lord, and the triumphant completion of his work on earth.

For this object, the day becomes important; as it was on a given day, that Christ arose, and gave this crowning testimony of his divine character and mission. We think there is a manifest fitness in observing the very day, and the day entire, also, as the word was then understood; because it was on such a day that the event took place which we commemorate. The appointed mode of commemoration, is the setting apart of the day—not a day such as may be prescribed by some legislative enactment or local custom—but the day on which the Redeemer burst the bars of death and rose triumphant from the grave. And what that day was, is doubtless to be learned by a recurrence to the time and circumstances of its institution.

These plain, palpable limits once passed, and all that is definite and certain must be surrendered to conjecture, expediency and convenience. And who that esteems the Sabbath a delight, the holy of the Lord, honorable, is willing to believe its sacred hours are left to such obscurity and vagueness?

The time is not remote, when, perhaps, not a few, in observing the strictness of the letter, were too but unmeaning of the object and spirit of this divine institute. There is doubtless a possibility of erring, also, by swerving to the opposite extreme. We are not of those who suppose, that the spirit of a divine command can be well retained, while the letter is contumelious or neglected.

For the Secretary.

#### CONVERSATIONS BETWEEN A CHRISTIAN AND AN INFIDEL PHYSICIAN.

Doct. S. Good morning, Mr. C., what has called you out so early this cold weather?

Mr. C. I am going to attend our sun rise prayer meeting.

Doct. S. Sun rise prayer meeting! Is there anything new in the world?

Mr. C. O no—we have continued them several weeks. Professional duties I suppose have called you out so early?

Doct. S. Yes. I am going to visit Mr. II. He is a great sufferer, and cannot continue long—all I expect to do is to smooth his passage to the grave. Mr. C., you christians talk a great deal about the worth of the soul, as if the poor body was scarcely entitled to a thought, and we should sometimes be inclined to think, you expected us to believe you had forgotten its existence, and yet I find when you, or your families are taken sick, none are more ready to fly to the Physician, none more anxious to preserve their lives, than you!

Mr. C. Certainly, Doct. S. Our lives and our health are not o' own, and therefore we have no right to trifle with them: and as God has furnished means for their preservation, it would be sinful to neglect using them. Your profession is a most honorable and useful one. I have too often been relieved from bodily suffering, and raised from a bed of languishment by your skill and attention, under the good Providence of God, to undervalue, or speak of it slightingly: but after all, the utmost that human skill can do, is to mend, and patch, and prop up a little longer a mess of organized matter, which carries the principle of destruction within its own vitals. You know, Doctor, that the human body without disease, accident, or any external cause whatever, will ultimately wear out, and like the machinery of an old watch, cease all its operations.

The soul on the contrary is indestructible, and has the principle of immortality within itself; is it not then the part of reason, that the *chr̄* energies of the mind should be directed to the state and condition of the latter?

Doct. S. You take many things for granted which you know I deny.

Mr. C. Yes, a great many; but in some points we fully agree. You are not a materialist. You say you discover in man something distinct from matter, that you can sit by your own fire side, and without moving, send your mind to your distant patients. You, with most other rational deists, admit the probability of a future state, and that such a supposition is not discordant with reason. You know the wisest among the Greek philosophers believed in it, and such was the confusion of their ideas on the subject, they saw the necessity of a revelation, or more light. I think this revelation has been made, and all the light which is requisite to lead us to the knowledge of all necessary truth now shines upon us.

Doct. S. Well then, let me ask why you are so averse from what I think.

Mr. C. Neither do I; yet I wish all men thought right; and I moreover believe that a man is responsible for what he does thinking it altogether a voluntary thing. With respect to quarrelling with you Doctor S., I think it would be a difficult matter to effect that.

Doct. S. Well then, let me ask why you are so reserved of late. We formerly chatted much together. I believe you endeavored to convince me what you honestly considered true; but now I can barely get a passing salutation.

Mr. C. You will pardon me if I give my reasons. There has been for several weeks past much attention to the subject of religion. You would call it wild enthusiasm I suppose; but I believe it a revival of God's work. In consequence of this, our religious meetings have been greatly multiplied; the health of our respected pastor is feeble, and consequently a great amount of labor has devolved on me. I have not felt as if I had time or lungs to employ in unprofitable conversation; and as steward of both time and health, I had no right to squander either.

Doct. S. This is sincere, I shall not dispute, but not very civil. I do however wish much to converse with you on some common-sense points connected with this subject, for you are no fool, Mr. C., though a little crazy on the subject of religion.

Doct. S. We must now separate as we go different ways. Will you spend your first leisure evening with me?

Mr. C. I will; and if nothing new intervenes between this, and Thursday evening, I will visit you at 7 o'clock.

#### CONVERSATION II. The Parlor of Dr. S.

Mr. C. Well, Dr. S., I have come by appointment, but cannot tell for what good purpose. You

and I are bound together by many ties. We have been friends from childhood, were four years in the same literary institution, and have since lived in good neighborhood for twenty years; but on subjects connected with Christianity, we differ so entirely, and have conversed upon it so much, I return to great reluctance.

Dr. S. Why so, Mr. C.? Your religious journals abound with such wonderful accounts of the conversions of Deists and all sorts of unbelievers, why may not you come forth with some powerful arguments, which will convince my reason and my understanding at once?

Dr. C. I pass over your sarcasm, Dr. S., and merely reply that your language abounds with able works in defense of Christianity, which I need not name to you. Dr. Chalmers' article "Christianity," in the Edinburgh Encyclopedia, which you have lately read, is of itself, alone, sufficient to convince any reasonable and understanding man of its truth; but I have never supposed the difficulty of producing any convincing argument.

Dr. S. Where is it, then?

Mr. C. It lies in the heart and in the will. These are the bolts which oppose the entrance of the truth. The Scripture says "With the heart man believeth unto righteousness;" and you Doctor, have often quoted the witticism of the poet—

"Convince a man against his will,  
He's of the same opinion still."

Dr. S. How do you know that I am not as willing to come to a knowledge of the truth on this as on other subjects?

Mr. C. I get my knowledge from that Book whose authority you disclaim. You may reply that this is arguing in a circle: that I first tell you that you are opposed to certain propositions, based upon principles which you deny; and then adduce these very principles to prove the nature and cause of your opposition. I affirm that the Bible is true, and has been proved to be true, beyond all rational contradiction: and if the heart and will of man were not opposed to the holy requirements, and the holy and spiritual nature of Christianity, there would be no more dispute on the subject, than of the existence of Julius Caesar, and that he wrote his Commentaries. We have been over this ground so much, Dr. S., I think it is perfectly idle to pursue it any further.

Dr. S. I should believe more respecting the reality of your religion, were it not for the abominable inconsistencies of most Christians. They are enough to shake the faith of any thinking man of common sense. This, I suppose, you will not deny.

Mr. C. I do deny it positively. If you had said professors, I should have made a somewhat different reply. Many belong to the visible church, who are not christians, as their conduct proves; yet it may not be of that positive character, as to justify exclusion from church privileges; but we think it unfair to charge their inconsistencies upon the whole body. I suppose the skillful and scientific Dr. S. would think it a hard case, if he were responsible for all the quackeries in the country. I am ready, however, to meet your objection, if you will particularize. You need not cross the Atlantic, nor go into the neighboring states for instances—I want examples of a more palpable kind. Please name some individuals in this city, with whom we are all acquainted. Before I enter upon this subject, I wish to make one remark.

By a consistent christian, I do not mean a man who has no faults or sins, or who is not sometimes guilty of inconsistencies; but I mean one whose general course of conversation and conduct is such as to prove satisfactorily, that he is in fact influenced by those principles which he professes to believe, and in accordance with which, he professes to act.

Dr. S. With all these allowances, faults, sins, and inconsistencies, I do not know any thing on earth which could not be proved. Mr. C. I wish to treat this subject exactly as I would any other.

Mr. C. So do I, and this I have ever requested.

Now, to convince you that I do: you are called a liberal man, and skilled in your profession. Yet you act in a hard-hearted part towards S., and your own nephew, and you entirely mistook Mr. D.'s ease. Now would it be a true character of Dr. S. to say he was a hard-hearted, close-fisted fellow, and a mere quack? Please give your examples of inconsistencies.

Dr. S. Well then, here is Mr. N., C., and L., who profess to have been Christians these six years—to have given up the world, and consider persons who are anxious to acquire its possessions as idolaters, and in danger of losing their souls: yet who more anxious to secure good jobs, to make prudent bargains, &c., than these very men? Indeed, Mr. C., (if the coat fits you, you must put it on,) in riding through this city, on my professional visits, I find you Christians who profess to have given up the world, and to live above the world, like to have such things as clapping and cheering were to be expected, and from the British parliament; but from a religious audience never. But the intelligence they were called to contemplate, to indulge in any thing bordering on the boisterous character, that it gave a shock to their best feelings. From the theatre such things as clapping and cheering were to be expected, and from the British parliament; but from a religious audience never. 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**Connecticut Baptist Convention.**—We had a strong desire to say something this week to stimulate both male and female Christians to make an immediate effort to raise and forward liberal donations for the supply of our destitute churches, which we hope yet no church will neglect. The cries and entreaties of feeble and destitute churches are numerous, frequent, and piercing; and yet they seem to produce but little impression upon those who are able to do much for their relief.

We have before said, and say again, that in our opinion, too little heed is given to our domestic *desertion*. We should have given in this paper some extracts from the reports of two female societies in this city, for missionary purposes, but they came too late. They are sufficient to give a good example, and will be forthcoming next week. Other female societies in the State have also done nobly; more of are them needed. But men of age, or in youth, are too often overcome by our benevolent females, in these praiseworthy exertions.

It is not sufficient to move all to action, to know that Wickliff and Bushyhead, native Cherokees and ministers of the gospel, have met and shaken hands with Moung Shwa Moung, from Burmah, and the Karen teacher from the same country, all at Augusta, Geo.? Thus from the idolatrous cities and mountainous wilds of Asia, and the deep inland savage wilderness of America, converts to Jesus meet, greet, and love; all ascribing glory to God for sending missionaries to call them from heathenish darkness into his marvellous light. Let all be up and doing—faint not, the labor is not in vain.

#### SLAVERY, &c.

On this subject and its concomitants, we have said, in this number of our paper, more than ever before. We now say to our readers, that it is *not* of our design to make the Secretary a common medium of communication in the discussions now going on, either pro or con. Several circumstances have led to the insertion of some facts and free remarks, this week, which we hope will suffice us at least from the censure of any portion of our patrons, who, we are aware, are divided in opinion, upon these things. We mean to leave the battle to be fought by the papers now in existence, which are every week multiplying, devoted to the subjects of abolition and colonization, reserving always our liberty to publish facts as duty may seem to require. We are not the enemy of colonization, abstractly considered; nor are we opposed to the doctrine of emancipation; as a duty of immediate obligation; and hope the present collision between the advocates of either, will soon cease, and harmony and love characterize the future course of both.

#### HARTFORD ANTI-SLAVERY SOCIETY.

We have this week received from the President of this Society, a copy of their Constitution, and the names of its officers, with a request to give the whole a place in our columns; which request is complied with, as will be seen below. The Society was formed some weeks since, but by unavoidable circumstances, its publication has been delayed. The object and principles contained in the Constitution, will now become obvious to any person who may wish to examine them; and we fully accord to a sentiment this week advanced in our hearing, to a number of our best men, by Mr. Stewart, from England, "that the time has come, when no Christian, or christian minister can innocently refuse seriously to consider what is his duty to God and his country, in regard to slavery."

It may be proper, also, to remark, that Mr. Stewart, the well known philanthropist, and coadjutor of the immortal Wilberforce, is expected to deliver a lecture in this city, on Tuesday next, upon this important subject. Mr. S. is not a clergyman, but a person whose benevolent feelings for suffering humanity, have induced him to make sacrifices to promote in various ways the good of mankind, which, if fully known, would startle and rebuke our cold hearted and calculating selfishness. He was long in the service of the British East India Company, and has travelled extensively in the slave colonies; of course, he speaks of what he has seen and known. His amiableness, gentleness of spirit, and blandness of manner, will not fail to conciliate the feelings of those who may hear him, should he fail to convince them of the correctness of his views.

#### CONSTITUTION

##### OF THE

#### HARTFORD ANTI-SLAVERY SOCIETY.

##### PRE AMBLE.

WHEREAS, the Most High God "hath made of one blood all nations of men, to dwell on all the face of the earth," and hath commanded them to love their neighbors as themselves; and whereas, our national existence is based on this principle, as recognized in the Declaration of Independence, "that all mankind are created equal, and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas, after the lapse of nearly sixty years, since the faith and honor of the American people were pledged to this avowal, before Almighty God and the world, nearly one sixth part of the nation are held in bondage by their fellow citizens; and whereas, slavery is contrary to the principles of natural justice—our republican form of government, and of the christian religion, and is destructive of the prosperity of the country, while it is endangering the peace, union, and liberties of the states; and whereas, we believe it is the duty and interest of the masters, immediately to emancipate their slaves, and to place them at once under the salutary restraints of law, and that no scheme of expatriation, either voluntary or by compulsion, can remove this great and increasing evil; and whereas, we believe that it is practicable, by appeals to the conscience, hearts, and interests of the people, to awaken a public sentiment throughout the nation, that will be opposed to the continuance of slavery in any part of the republic, and by effecting the speedy and safe emancipation of the slaves, to prevent a general and bloody convulsion; and whereas, we believe we owe it to the oppressed, to our fellow citizens who hold slaves, to our whole country, to posterity, and to God, to do all that is lawfully in our power, to bring about the extinction of human bondage—we do hereby agree, with a prayerful reliance on the Divine aid, to form ourselves into a society, to be governed by the following

#### CONSTITUTION.

ARTICLE I. This Society shall be called the "Hartford Anti-Slavery Society."

ART. II. This Society shall be auxiliary to the American Anti-Slavery Society.

ART. III. The object of this Society is the entire abolition of Slavery in the United States. While it admits that each State in which slavery exists, has by the Constitution of the Union, the exclusive right to legislate in regard to its abolition in said State, it shall aim to convince all our fellow citizens, by arguments addressed to their understandings and consciences, that slaveholding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its immediate abandonment, and the substitution of the whole—of regulations of law, humanity and religion, without the extirpation of those now regarded as slaves, or of the free people of color. The Society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave trade, and to abolish slavery in all those portions of our common country, which come under its control, especially in the District of Columbia; and likewise to prevent the extension of it to any State that may hereafter be admitted to the Union.

ART. IV. This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, in civil and religious privileges; but this Society will never, in any way, countenance the oppression in vindicating their rights by resorting to physical force.

ART. V. Any person who subscribes to the principles of this Constitution, and who contributes to the funds of the Society, may be a member of the Association, and entitled to vote at its meetings.

ART. VI. The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and a Board of Managers, composed of the above, and not less than five other members of the Society. They shall be annually elected by the members of the Society, by ballot, and five shall constitute a quorum.

ART. VII. The Board of Managers shall have power to enact their own Bye-laws; fill any vacancy which may occur in their body; employ agents; determine what compensation shall be paid to agents, and for other necessary aid; direct the Treasurer in the application of all moneys; and call special meetings of the Society. They shall make arrangements for all the meetings; make an annual written report of all their doings; the income, expenditures and funds of the Society; and shall hold stated meetings, and adopt the most energetic measures, rightfully in their power, to advance the objects of the institution.

ART. VIII. The President shall preside at all the meetings of the Society, or in his absence, the Vice President, or in the absence of both, a President pro tem. The Corresponding Secretary shall conduct the correspondence of the Society. The Recording Secretary shall notify all the meetings of the Society and of the Executive Committee, and shall keep records of the same in separate books. The Treasurer shall collect the subscriptions, make payment at the direction of the Executive Committee, and present a written and audited account, to accompany the annual report.

ART. IX. The annual meeting shall be held each year, at such time and place as the Executive Committee may direct, when the accounts of the Treasurer shall be presented, the annual report read, appropriate addresses delivered, the officers chosen, and such other business transacted as shall be deemed expedient.

A special meeting shall be held just previous to the anniversary of the parent institution, provided that such meeting do not interfere with any of the regular meetings of the Society.

ART. X. This Constitution may be amended at any annual meeting of the Society, or at any special meeting of the Society called for the purpose, by a vote of two thirds of the members present, provided the amendments proposed, have been previously submitted in writing, to the Executive Committee.

NAMES OF THE OFFICERS.

Rev. Gustavus F. Davis, *President*,  
Duct. George W. Bolles, *V. President*,  
Mr. Edward Goodman, *Cor. Secretary*,  
Mr. Thomas H. Seymour, *Rec. Secretary*,  
Mr. Philemon Canfield, *Treasurer*.

Rev. Augustus Bolles,  
Mr. H. Foster,  
Mr. D. Kellogg,  
Mr. D. Hutchinson,  
Mr. Wm. Dwyer,

} Managers.

#### General Intelligence.

#### Legislature of Connecticut.

##### HOUSE OF REPRESENTATIVES.

Thursday, May 15.

Memorial of A. W. Roberts, and others, for a bank referred.

Report of the agents of the Eagle bank read and sent to the Senate.

Committee on incorporations reported a bill in form incorporating Joseph W. Hurbut and others, of New London, into a school company, under the name of the New London Academy, passed.

A bill passed appointing David S. Boardman Chief Judge of the County Court of Middlefield county; Wm. M. Burrell and Morris Woodruff were appointed Associate Judges; Albert Sedgwick, Sheriff.

On motion of Mr. Kibbe, the house resumed the consideration of the bill to repeal the act relating to Anatomy and Medical science.

Mr. Kibbe observed that the bill had created much feeling in his section, because the town poor of every town were liable after death to dissection. He thought it went farther than any law ever passed before on this subject. The Massachusetts law, from which this bill in most of its features is copied, expressly excepts town paupers from its operation, and he thought it right that our law should also be stripped of this objectionable feature.

Mr. Townsend observed that the subject was one of the last importance. The Medical Convention which were in session during the week, had appointed a committee to inquire into the subject. He moved to refer the bill to the Judiciary committee who might have opportunity to confer with the gentlemen of the medical committee, and obtain all information necessary for a deliberate opinion.

Mr. Kibbe thought that every body in the House was qualified to make up his opinion immediately, without waiting for the interference of any foreign power whatever. The law, he said smelt of blood.—He appealed to the feelings of the members of the house, and reminded them that any of them before another year, might suffer poverty, sickness and death, and thus be subject to this law. At that very moment, some of their friends might be under the dissecting knife of the anatomist. He warmly urged that the law should be instantly repealed, because he looked upon it as a foul blot on the moral escutcheon of the State of Connecticut.

Mr. Townsend had no preference of any committee on the subject, and therefore, to give satisfaction, would move that it be referred to a committee to consist of one from a county.

Friday, May 16.

Joint Committee on roads and bridges reported a bill incorporating Elijah Comstock and others, a turnpike road company, under the name of the Hadlyne Turnpike Company. Bill in form passed.

Joint Committee on divorces reported a resolution, that Daniel Lyon pay to Betsey Lyon the sum of \$100 to enable her to prepare a defense.

Same committee reported similar resolution, that Samuel O'leary pay the sum of 100 dollars to Sophronia O'leary. Passed.

Bill appointing Roger Coit sheriff of Windham county, for three years. Passed.

Wednesday, May 21.

The committee on the petition of the Mayor, Aldermen, Common Council and Freemen of the city of

Hartford, reported favorably to the erection of an iron railing around the State House yard, and other improvements of the same, at a cost of \$7,000. Read first time.

Committee on Incorporations other than banks, reported a bill incorporating the Theological Institute of Connecticut. Report read with accompanying bill.

Mr. Hale of Groton, said, the subject was one of great importance, and should be deliberately considered. Bills of this kind had frequently been passed with great haste. This institution was one of a very peculiar character. The probability was, if it should become an incorporated institution, it would soon call upon the Legislature for pecuniary aid. No doubt that was the intention in asking for incorporation. He wished, therefore, that the bill might, for the present, lie on the table.

A member observed, that the petition contained no request for money, but simply for an incorporation; any inference of that kind, therefore, was wholly unauthorized. The bill passed.

Committee on the petition of the Mayor, Aldermen, and Common Council of the city of Hartford, reported a bill extending the fire limits of that city.

Mr. Hungerford observed that it was very necessary that the fire limits of Hartford should be extended, on account of its great increase of population, particularly in the western part. It was necessary that it should go into operation soon, because some individuals had the intention to erect wooden buildings within the fire limits, which would much endanger the safety of the city. Bill read three times, and after some inquiries from Mr. McCurdy answered by Mr. Hungerford, passed.

Resolution passed at the last session in relation to an amendment of the constitution, providing for the amendment of laws regulating elections.

Mr. Storrs read the article of the constitution relating to amendments, and made some remarks about the necessary formalities.

On motion, the subject of amendment was made the special order of the day, at 2 o'clock, on Thursday the 22d inst.

Hon. Roger Huntington, of Norwich, was this afternoon elected Comptroller, by a vote of 105 to 88, in the place of Hon. Elisha Phelps.

The Senate of Connecticut have concurred in the appointment of Chief Justice Williams, by the unanimous vote of all the members present, of Judge Huntington, by a vote of 15 to 5, and of Judge Waite, by a vote of 16 to 4.

Connecticut Medical Society.—At the Annual Meeting of the Connecticut Medical Society, held at New Haven on the 14th and 15th of May. The following persons were chosen officers for the year ensuing.—

Thomas Miner, of Middletown, *President*.

Silas Fuller, of Columbia, *V. President*.

Elijah Middlebrook, of Trumbull, *Treas.*

Charles Hooker, of New Haven, *Sec'y.*

Silas Fuller, Luther Ticknor, Dyer T. Brainard, W. Pierson, and Joseph Palmer, *Committee of Examination.*

Thos. Hubbard, Eli Ives, John S. Peters, Wm. Bullock, and Samuel Carter, *Committee to nominate Physician for the Insane Retreat.*

#### IMPORTANT FROM FRANCE.

Attempted Revolution in France.—French papers as late as April 16th, brought by the packet ship Poland, contain accounts of formidable insurrections in various cities, particularly in Paris and Lyons. The insurgents were finally overcome by the strong arm of the government, but not until many lives were lost on both sides, especially at Lyons, where the fighting lasted through successive days, and produced lamentable slaughter.

A special meeting shall be held just previous to the anniversary of the parent institution, provided that such meeting do not interfere with any of the regular meetings of the Society.

ART. X. This Constitution may be amended at any annual meeting of the Society, or at any special meeting of the Society called for the purpose, by a vote of two thirds of the members present, provided the amendments proposed, have been previously submitted in writing, to the Executive Committee.

Late from the Pacific.

The brig Hunter furnishes Panama papers to the 23d March.

The rail-road from Porto Bello to Panama, (from the Pacific to the Atlantic Ocean,) it was expected, would be speedily achieved. A subscription amounting to \$93,890 had been raised in Panama, towards the construction of the work. A commission has been sent by the government, accompanied by a gentleman named V. ntra Marroquin, who had discovered a passage from sea to sea, in a great measure free from hills and obstructions, and which can be, and has been accomplished by himself in one day; they will examine the route and report upon its probable advantage.—N. Y. Ad.

ITEMS, &c.

Awful Earthquake in South America.—One of those fearful convulsions of nature, which sometimes occur to man to make him impotent, as compared with the omnipotent power of his Creator, occurred in the mountainous districts of New Grenada, near the equator, and also near the equator, on the 20th and 22d January which nearly destroyed the city of Pasto, which contains about 12 or 15,000 inhabitants, about 50 of whom lost their lives. The city of Popayan, containing near 30,000 inhabitants, had also been destroyed. The entire country for leagues around Pasto, has been converted into a scene of complete desolation and mourning. A volcanic mountain overhangs the city of Pasto, which is situated in latitude 1° 13', N. long. 71° 11'; and as the ridge of the Andes which stretches a little to the westward, was severely affected, there is every reason to apprehend that the city of Quito and the republic of Ecuador have experienced the effects of the same calamity. From letters received, it appears, that the shock was experienced at seven o'clock in the morning of the 20th Jan., when an awful motion of the earth commenced, which continued for nearly 4 hours without interruption, and which, on the 22d, were succeeded by several others, still more violent, which completed in one chaos of destruction what parts of the city the former had spared.

All the religious churches in the city only that of Jesus del Roi, and that of an Andreescap with the loss of many of their steepestles. But the Cathedral church and the churches consecrated to San Francisco, San Sebastian, Santiago, with their respective convents, as also those of Santo Domingo, Marced and Monjas, were all dashed to pieces. With the exception of only three or four houses which have half-spared destruction, all the rest, both great and small, met with the same fate as the churches and convents, and the smaller houses which remained standing, were either removed from their former foundations, or so unsettled as not to be inhabited with safety, whence the affrighted population were doomed to suffer the rigors of a burning sun by day, never before known, and the heavy dews by night, when they assembled to implore the divine mercy for the souls of those whose dead bodies they had collected together.

Frost.—The damage sustained by the frost on Sunday night, has perhaps never been greater in this section of the country, so late in the season. For some weeks past, the weather had been mild, just such as the planter could desire, and the stand of cotton was exceedingly fine; but the flattering prospect has been sadly reversed. Saturday night was attended with some frost, the weather was cool throughout Sunday: the wind from the north, and a killing frost was the consequence at night. We fear the injury has been general throughout North Alabama, if not the whole cotton growing country. In our immediate vicinity, we hear of none planters who have lost whole fields; others one half, &c. Many will be unable to replant for the want of seed, which it will be impossible to procure at this late season.

CHOLERA.—A gentleman in this city, (says the New Orleans Advertiser) whose family were passengers on board the steam at Warren, which left this city on the 15th inst. for Cincinnati, received accounts on Monday, dated Randolph, stating that the cholera had broke out on board of that boat—that his nephew and three others were buried that day, and that 15 or 20 in all, had died.

There have been several cases of cholera in this city, which have proved fatal; yet we do not think it epidemical, and that it may be avoided by prudence. The cases, so far, have been generally confined to the boats.

Forgery.—A gentleman of this city, (says the New Orleans Advertiser of the 5th inst.) of the highest respectability, and large family connexions, and a director of a bank, has disappeared, and it is discovered that he has been for a long time past, committing forgeries to a vast amount.

## CHRISTIAN SECRETARY.

## POETRY.

For the Christian Secretary.  
ON THE DEATH OF MRS. JERUSA D. MALLORY, OF WILMINGTON.

She dies, but O the heavenly calm,  
The sweet composure of that breast;  
The prayer is heard, the spirit's flown  
To the bright mansion of the blest.  
  
We sorrow not at those whose tears  
To infidel despair are given;  
Faith looks beyond the rolling spheres,  
And there beholds a happier heaven.  
  
Then sleep, Jerusha, sweetly sleep,  
The turf shall lightly on thee press,  
For angels have their charge to keep  
The sleeping dust, where'er it rest.  
  
When the last trump, with solemn sound,  
Shall penetrate death's dark abode,  
Thy slumbering dust shall there be found,  
And fashion'd like thy glorious Lord.  
  
And when the congregated saints  
Shall stand on Zion's holy bower,  
Then find thy names and husband there,  
With all thy lov'd ones left below.  
  
Then by the pure m'illiant fount,  
Where streams of life perennial spring,  
With harp attun'd to Jesus' love,  
His praise in sweetest numbers sing.  
Woburn, April 30, 1834.

N. H.

THE FAREWELL.  
And must I leave each blooming scene,  
So fondly wrought in mem'r'y's view,  
The dancing brook, the peaceful green,  
And all the haunts my childhood known!  
My joyous sports 'neath Summer's moon,  
The evening chase down yonder lane,  
And must I leave them all so soon—  
And never taste their sweets again?  
  
And must I leave, oh, brother dear—  
Our rural walks, our woodland bower?  
Sweet Philomel, and will she cheer  
My heart no more at twilight hour?  
A sister watchful to her care  
Who rock'd me in my cradle-bed,  
Who strove each seeming ill to share,  
And smiles of love around me shed.

The Father kind, who on his knee  
So often placed his infant boy,  
Who joined him in sportive glee  
And mark'd each rosy smile of joy;  
And must I pluck me from my home,  
These tics and scenes of pure delight,  
On life's unfriendly sea to roam  
No kindred smile to cheer my sight?  
  
And thou, the fondest and the best,  
The firmest of all earthly ties,  
Who, to the bosom oft hast prest  
Me when a child, and closed my eyes  
In downy sleep, who hung above  
My couch when sickness stung the breast,  
And taught the infant lay of love,  
And must I leave thee with the rest?  
  
And will no mother longer bless  
Her cherish'd one, his shrinking sight?  
No father's guarding hand e'er stays,  
Nor pray for him at vesper light?  
Aye yes, though distance intervenes,  
Could I become estranged and cold,  
They'll think of me in every scene,  
And wish me in their sheltering fold.

From the Pittsburgh Conference Journal.  
INDIAN MISSIONARY REMINISCENCES.  
The Delaware Camp Meeting.

Mr. Editor:—Having seen in the fourth number of the Conference Journal an account of the "Big Spring meeting," it brought to my recollection a camp meeting which I had the pleasure of attending near the town of Delaware, in the state of Ohio, in the summer of 1823, and perhaps a short account of that meeting, and the circumstances connected with it, might be interesting to some of your readers.

At this meeting, for the first time in my life, I had the pleasure of uniting in the worship of God, with a congregation composed of Indians and white men. The scene, to me being new, had a tendency to impress the circumstances connected with it more deeply upon my mind. There were about two hundred Indians in attendance, with your old friend Jonathan as their interpreter. As this camp meeting was held but a few days before the sitting of the Ohio annual conference, at Urbana, many of the preachers attended on their way to conference, and among others Bishop Roberts, and the Rev. J. P. Durbin, now senior editor of the Christian Advocate and Journal. The Indian encampment was in the rear of the preachers' stand, while that of the whites, according to their usual order, was in front. In the congregation the Indians were generally seated by themselves; and a more solemn and devout congregation I never, before or since, have seen. No circumstance that might occur could even appear to divert their attention from the great object for which they had met. The big tears that rolled down their red faces and moistened their prominent cheeks, together with the hearty and solemn responses they gave to the important truths they heard, evinced the devotional feelings of their hearts, and the deep interest they felt in the plan of salvation, as unfolded to them in the Gospel of Christ. Their prayer meetings, in the intervals of preaching, were conducted with the greatest order, and with a spirit of devotion seldom witnessed in a white congregation. The Indians are good singers, and their voices appear to be peculiarly adapted to sacred music; and the deep and solemn tone in which they sang the high praises of God their Savior, produced a most thrilling sensation on the minds of all that heard them.

There was another pleasing circumstance connected with this meeting, which I cannot forbear to mention, as it goes to show that Christian spirit and feeling that ought ever to prevail among different Christian denominations. The Presbyterian minister of that place, the Rev. Mr. Hughes, attended the meeting from the commencement until the close. He had at first intended to preach on Sabbath to his own congregation, as usual; but having attended the meeting, together with many of his people, until Sabbath morning, his feelings became so much interested in the exercises, that both himself and his people determined to remain upon the ground until the close. Accordingly, after the close of the first sermon on Sabbath morning, he ascended the stand, and addressed the congregation for a short time, in a very feeling and powerful strain of sacred eloquence. Yet remember the concluding remarks of that address. "My brethren," said he, (addressing

himself to the members of his own church,) "God is here; his presence is felt in this place; we cannot be employed in worshipping him in a better; I will therefore recall the appointment for this afternoon, and we will continue upon the ground, that both you and myself may get good, and do good." With these remarks he sat down with his face bathed in tears, which evinced that his whole soul was engaged in the work of God. When evening came, he was unwilling to leave the ground, but kindly invited Bishop Roberts and Rev. D. Young to lodge at his house, (about half a mile from the encampment,) and after having conducted these two aged ministers to his house, he left them, and returned himself to the ground, and there labored the greater part of the night with those who were seeking redemption in the blood of Christ. A few weeks after the camp meeting, this devoted man of God was called from the walls of Zion to that rest that remains for the people of God. He died in the triumphs of faith, much beloved, and lamented by the people among whom he labored.

From the camp meeting we proceeded on to conference, accompanied by the Indian chiefs and several of their brethren. At this conference several gentlemen from a distance attended: among others, Mr. McLean, (brother to Judge McLean,) then a member of congress from one of the lower districts of Ohio. He had previously been skeptical with regard to the conversion of the Indians. One afternoon, during the sitting of the conference, Bishops McKendree and Roberts, and several of the preachers, were assembled at Judge Reynolds', together with the Indian chiefs and the gentleman referred to; after some time spent in conversation on religious subjects, they engaged in religious exercises. While thus engaged in worshipping God, our Indian brethren became exceedingly happy, and appeared to be filled with joy unspeakable and full of glory, for it was indeed a time of refreshing from the presence of the Lord. The venerable old chief, Between-the-legs, embraced every one in the room in his arm, hung upon their necks and wept. This Christian interview had a happy effect upon Mr. McLean. While the Christian Indian held him in his arms, all his prejudices gave way; the state-man wept and rejoiced in the arms of a Christian Indian; then he felt and acknowledged that God was no respecter of persons but that in every nation he that feareth God and worketh righteousness shall be accepted of him. What a delightful scene was there witnessed: the statesman, the lawyer, the learned divine, and the simple, untaught Indian, folded in each other's arms, and mingling their tears and voices together in praising Him who had bought them with his blood. At this scene I have no doubt the Savior smiled well pleased, and angels rejoiced.

*Additional Remarks by the editor of the Christian Advocate and Journal.*  
The above communication brings to my recollection the occurrences of the last night of the camp meeting, especially the Indian prayer meeting, and the conversion of Lump-on-the-head. This Indian was a very grave and sober man. From the introduction of the Gospel into his nation, he was convinced of its truth, and of the importance of religion. He entirely abandoned the heathen superstitions, and was a regular attendant upon the preaching of the Gospel and the prayer meetings. He refined his life, built himself a comfortable house, with a brick chimney and glass windows, with a sufficient supply of household furniture. But he built himself up on the foundation of morality, and made this strong hold. He found it difficult to come to the foot of the cross. He was not favorable to the warm expressions of ardent, experienced Christians. He thought it would do fully as well to be religious without talking much about it. In short he supposed, like many white persons, that to be *telling* of it was unnecessary; but to praise God aloud, or shout his praise, was very unbecoming. During the camp meeting, Lump-on-the-head appeared very serious, and indeed more than usually excited. On the last night of the meeting, the Indians, as usual, held their prayer meeting by themselves. I assisted in conducting it. After a little exhortation, I invited all that were seeking religion to kneel at the mourners' bench. Among a number of others, Lump-on-the-head, with a broken heart, came forward and kneeled down. We sang in English and Wyandot,—

"Come, sinners, to the Gospel feast," &c.  
Between-the-legs prayed. Queen-of-the-hearts prayed like an apostle. Mononongah prayed, so did John Hicks, and many more—all prayed. Many white people mingled with us. Several white persons, struck with the power of God, cried to God for mercy. There you could see white and red men pray on their knees at the same bench. Some prayed in Wyandot, some in English. Sister Elmeray was in ecstasy. But the greatest struggle among all seemed to be in the case of Lump-on-the-head. At last, about 11 o'clock, he entered into the liberty of God's children. He shouted loud and long, so that the whole camp and its vicinity resounded again. Then he told Between-the-legs of the amazing mercy of God, through Christ to his soul. The news ran through the encampment, and the effect was like electricity. How the Indians rejoiced! Several of them who had previously stood at a distance from Christianity, yielded when Lump-on-the-head obtained the sense of pardoning mercy. How many, I cannot tell, but the number was considerable. Among the white people the effect was nothing less. This Indian still, as far as I can learn, adorns the doctrine of Christ our Savior.

INFIDELITY.  
The fruits of the parent stock.  
THOMAS PAINE.

His first wife is said to have died of ill-usage. His second was rendered so miserable by neglect and unkindness, that they separated by mutual agreement. His third companion, not his wife, was the victim of his selection, while he lived upon the hospitality of her husband. Holding a place in the excise of England, he was dismissed for irregularity; restored, and dismissed again for fraud, without recovery. Unable to get employment where he was known, he came to this country—commenced politician, and pretended to some faith in Christianity. Congress gave him an office, from which, being soon found guilty of a breach of trust, he was expelled into France. Habits of intoxication made him a disagreeable inmate in the house of the American minister, where, out of compassion, he had been received as a guest. During all this time, his life was a compound of ingratitude and perplexity, of hypocrisy and avarice, of lewdness and adultery. In June, 1809, the poor creature died in this country. The lady, in whose house he lived, relates that "he was daily drunk, and in his few moments of soberness, was quarreling with her, and disturbing the peace of her family." At that time, "he was deliberately and disgustingly filthy." He had an old black woman for his servant, as drunken as her master. He accused her of stealing his rum; she retaliated by accusing him of being an old drunkard. They would lie on the same floor, sprawling and swearing, and threatening to fight, but too intoxicated to engage in battle. He removed afterwards to various families, continuing his habits, and paying for his board only when compelled. In his drunken

fits, he was accustomed to talk of the immortality of the soul. Such was the author of the "Age of Reason?" such the apostle of infidelity! Unhappy man! Neither he, nor Rousseau, nor Voltaire is dead, except in the flesh. Their immortal souls are thinking as actively, at least, as ever. We and they will stand, on the same great day, before the bar of God. How awful, in reference to such despisers and scoffers is that description! Behold the cometh with clouds; and every eye shall see him, and they also which pierced him."—Bishop McLeaine's *Evidences of Christianity*.

## A Fool answered according to his folly.

Near the Alleghany mountains, an infidel judge was sitting with a circle of his friends, and ridiculing the account of the creation of man as inspiration gives it, and asserted that we came into existence by chance. Perhaps, said he, some of us existed a while in less perfect organizations, and at length (naturals tending to perfection) we became men, and others sprang into life in other ways, and if we could find a rich country now which had not been injured by the hand of man, I have no doubt that we should see them produced from the trees.—Being fluent, self-confident, and in most respects superior to his audience, he made his doctrines appear very plausible, and asked this and that one of the company what they thought of them. All answered in the affirmative, till he asked a youthful stranger, as he sat silent in the corner, what he thought of them. Indeed sir, he replied, I have no doubt at all on the subject, for I have travelled in the richest part of Texas, where I saw the forest in its native perfection unruled by the hand of man, and there I have seen large hogs growing upon the trees. The nose is the end of the stem, as you see it by its form, and when ripe, I have seen them fall and proceed directly to eating the acorns that grew upon the same tree. This simple illustration of his principles turned the laugh upon the judge, and was sufficient to counteract the evil he intended.—*Pastors' Journal*.

## ADVICE TO YOUNG LADIES.

A young lady at eighteen, often needs a warning to point out the quicksands over which she is speeding her thoughtless career. If you are beautiful and have many admirers, I am sorry for it. A young woman whose conduct is marked with strict honor and principles, cannot have many admirers. There is nothing that more certainly marks a bad heart and depraved moral, or worse, a thorough destination of it, than cruel and guilty encouragement of honorable love.

A young man is never long attached to a young lady without her being aware of it; commonly, indeed, before he is himself aware of the nature and extent of his feelings. The knowledge is almost intuitive. From that moment, if she is persuaded that she cannot reciprocate his sentiments, her course is plain before her. It is cool, understanding, unhesitating repulse—on every occasion, place, and manner. Love will die without hope. To crush love in the bud is easy; but trifle and tamper with it until it has taken root in the heart, and its destruction is attended with the extinction of the heart's noblest feelings.

Never forget this prime maxim in these matters, not to discourage is always to encourage. A mean and culpable species of coquetry, is the practice of not giving a decided encouragement or repulse, with the view of keeping your slave til you have learned, to use the cant phrase, you can do better. I know not an expression that betrays more despotic meanness; and she who uses it, shows a willingness to sell her hand—to traffic her person for value received, that is revolting in the highest degree.

Not one, not even a parent, can tell what character will render a lady happy but herself. On herself alone, then, must happiness depend, the responsibility of her choice. I have seen so many marriages commenced with all the glittering of wealth, terminate in misery and broken hearts; and so many that were begun with no very promising auspices, which have proved as happy as human life admits, that I am convinced that the parent who officially interposes, stands answerable to God, his child, and his conscience, in a degree of responsibility most fearful and tremendous.

## DISSIPATION.

The clock struck eleven. The anxious, terrified, lonely mother shuddered at the sound, and with an unconscious energy pressed her poor babe to her heart, while the large tears, without cause, fell, unbroken, from her swollen, sunken eye, and rested on the cheek of the slumbering innocent. Where then was he who had sworn to protect them, and by a vow registered in heaven, had promised undivided affection for her? He was an instance I could wish without a parallel; for dissipation had bound him in her chains, and in the thralldom of vice he could forget that he had a bosom companion sighing in his absence for his return, and in his presence overpowered by the conflicting emotions occasioned by the recollections of former times, when he was virtuous' friend, and she the darling partner of his happiness.

The unfortunate man returned something inebriated at a late hour, and found her senseless on the door. The shock restored him to himself, though some half lost, half-recalled images flitted through his bewildered imagination. She was declared to be in a raging fever; medical assistance was vain, for the disease was one which baffles all skill, and in the short space of a fortnight, she died *broken-hearted*. No murmur escaped her lips against the author of her misery, the destroyer of her happiness, the cause of her untimely death. Then it was that he fully awoke from his dream; then it was that every unkind word, every ungrateful look, thronged back upon him, and harrowed up his soul; then it was that he uttered the unheard groan, and poured the bitter tear—more deep, more bitter, because unheard and unavailing.

Is there any one now who is just beginning the career of vice and folly, unaware of the misery he is bringing upon himself and all connected with him—let him read this and pause; for it is only on the immutable basis of virtue that we can found our actions, if we wish them to be pleasing in the sight of our fellow men, and acceptable to our Creator.

## SLAVERY.

Extract from the Speech of Mr. Thome, at the meeting of the American Anti-Slavery Society, in New York, May 6.

Mr. James A. Thome, of Kentucky, a member of the Lane Seminary, Cincinnati, Ohio, in offering the second resolution, remarked that he was himself a living witness of the truth of that part of the resolution which declared that the principles of abolition commend themselves to the consciences of slaveholders. He was sick at the breast and dangled in the lap of slavery. From infancy, it had met him at every turn. All his habits, his associations, his prejudices, were moulded by its influence. But he had been brought, in the providence of God, to see and to abominate the evils of the whole system, and that too by means of the incalculable abolition sentiments. Abolition, he observed, takes hold of the conscience with a grasp which cannot well be resisted. Colonization, on the other hand, as he could testify from the most favorable opportunities of know-

ing, inevitably tended to deaden the sense of duty, and to put far away the day of action. He emphatically declared his conviction that the scheme of colonization was adverse to the prospect of the removal of the curse of slavery. He was himself heir to a slave inheritance, and he could testify that were it not for the uncompromising spirit of abolition pressing upon his conscience, he should not, probably, have been disturbed in the quiet possession of his patrimony. But abolition had awakened his dangerous slumbers. In speaking of the peculiar advantage ground which the advocate of abolition occupied, he remarked that it was the most favorable point from which to press the duty of slave-holders.—When every other motive fails, this will be more or less effective, and he could not but regard it as a groundless charge, that slave-holders are unassable on this point. He had had ample opportunities for acquainting himself with the fact, and he did not hesitate to affirm that the impressions of many northern abolitionists did the western and southern slaveholders great injustice on this point.

He then proceeded to descend on the suffering and cruelty inseparable from slavery. He regarded the whole system as a system of cruelty and blood, and the facts which proved it to be of this character, would now and anon burst into light, notwithstanding all the attempts to conceal them in darkness. He regarded licentiousness, also, as the uniform companion of slavery. All the slaveholding States, he said, were so many Sodoms, and the kitchen of every family was a brothel. The kitchens of church members and of elders of churches, presented scenes of indiscriminate debauchery. In connection with licentiousness, he dwelt upon the fears of violence which never fail to haunt the holder of slaves. He often feels himself compelled to sleep with fire-arms beneath his pillow, knowing that his enemies are of his own household.

In reference to the interference of the North with the subject of slavery, Mr. T. rejoiced that there were men in this part of the country who were bold enough to publish and circulate the truth on this subject. There was no editor in all the valley of the West, who was willing to hazard his living, by advocating abolition principles; and he was glad that there were papers established at the North, which would not suffer the matter to sleep.

*A City in the Moon.*—Schroeter conjectures the existence of a great city in the moon, to the north of Marius, (a spot marked by astronomers,) and an extensive canal towards Hygeia, (another spot.) He believes a place named by the learned, *Mare Imbrum*, to be as fertile as Campania. Prof. Frauenhofer, of Munich, a few years since, announced the discovery of a fortification in this satellite!! However, such is the perfection of telescopes, at this time, that an edifice as large as the capitol at Washington, might be clearly and distinctly seen. A vast celestial field yet remains to be explored, for astronomy is really only in its infancy.

## MARY, WIFE OF WILLIAM III.

Mary, the daughter of James the Second, was a most affectionate wife to William, Prince of Orange. When asked what she intended her husband should be, if she became queen, she answered, "All rule and authority should be vested in him. There is but one command I wish him to obey, and that is, 'Husbands, love your wives.' For myself, I shall follow the injunction, 'Wives be obedient to your husbands in all things.'

She kept the promise she had voluntarily made. They were proclaimed under the title of William and Mary, but the power was vested in him. She was an amiable and excellent princess, and by her example, made industry and domestic virtue fashionable. She was constant and earnest in her attachment to the king, and all her efforts were to promote his interests, and make him beloved by the people. Her letter to Lady Russel, in which she deplored the bustle and pomp of royalty, because it separated her from her husband, is a beautiful proof how much stronger were the feelings of the woman than those of the queen.

The king had great confidence in her ability and discretion. During his absence, she was several times left regent of the kingdom, and although the conflicting state of parties rendered the office exceedingly difficult, she discharged her duty in a remarkable, energetic and judicious manner.

She died in 1694, in her thirty-third year. Her husband showed a mark of affection, hardly to be expected from one whose feelings were so habitually subdued, that the English considered him cold in his affections. For several weeks, he was utterly incapable of attending to any business. "I cannot do otherwise than grieve," said he to Archdeacon Tennison, "since I have lost a wife who, during the seventeen years I have lived with her, never committed an indiscretion."

*A Whispering Tunnel.*—Dr. Gauthier proposed to build horizontal tunnels, widening at the extremity, through which, by actual experiment, he found that the ticking of a watch might be heard at the distance of four hundred fathoms; equal to half a mile. He calculated that a series of such tubes would convey sound or articulate language, nine hundred miles an hour.

His object was to supersede telegraphic communications. In the great wall of China, it is said that pipes were laid, and through them the sentinels held conversation, from one post to another.

*Mammoth Lens.*—A Mr. Parker of London, a few years ago, constructed a lens three feet in diameter, which had a focus of six feet eight inches, weighing 212 pounds. By it, ten grains of gold were melted in four seconds; ten grains of platinum were fused in three seconds. This magnificent instrument was purchased by the British Government, we believe, to be sent as a present to the Emperor of China, and at this moment, without doubt, it lies among the rubbish of the celestial palace of Peking, a memorial of English barbarian ingenuity.

*Peculiar Growth of Human Hair.*—White men, an Italian lady whose hair trailed on the ground when she stood upright. The same may be said of the fashionable Greek females of the present day. A Prussian soldier had it long enough to reach the ground. Mention is made by Lawrence, of an English lady, whose hair was six feet long. Mr. Hearn saw an American Indian, six feet tall, whose hair, which by the way, was only a single lock, touched the ground.

*Safe method of exterminating Rats.*—Let those who wish to poison rats, instead of applying to the chemist, intimately mix a pound of plaster of Paris, in its unslacked state, with about double the quantity of oatmeal. Let them place this within the reach of the rats; they will eat it greedily, and without being deterred by any bad taste. Through the humidity contained in their stomachs, the plaster of Paris will "set," and form an indigestible, hard mass, which will, in fact, present, upon digestion, a good cast of the rat's stomach, and speedily produce a kind of Aldermanic death, i. e. by irremediable indigestion.

*Anticipation.*—Many things which are thorns to our